

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

11626

"WERE ONCE THESE MAXIMS FIT"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

GARDINER, MAINE, FRIDAY, JANUARY 7, 1831.

NEW SERIES, VOL. V.—NO. 1.

PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN.
WILLIAM A. DREW, Editor.

[From the *Utica, Evangelical Magazine.*]
A SERMON

By REV. EDWARD TURNER.

TEXT.—"Didst thou not sow good seed in thy field? from whence then hath it tares?"

The parable, of which these words form an important part, has received particular attention from all classes of Christians. Scarcely a person can be found, who possesses a knowledge of divinity, if only in a very limited degree, but considers himself capable of explaining and applying the parable of the tares and the wheat, because he supposes that its object and meaning must be too obvious, to admit the possibility of mistake, unless in cases where people wish to be deceived. The construction which is almost universally given to this section of scripture, has always appeared exceptionable to some persons however, and they have endeavored to give it an interpretation more consistent with their own particular, religious views; but whether they have approached nearer to truth and fact, is a question, which can be determined only by reference to the general design of the parables of the New Testament, and by the bearing they had upon known and acknowledged circumstances. It has been generally thought that by the wheat, we are to understand good men, and by the tares, wicked men. This interpretation is liable to difficulties, so obvious as hardly to need pointing out. It would seem to show, the devil is the creator of wicked men, because he is said to have sowed the tares. This interpretation has been met by another, which supposes that sinful habits and dispositions are represented by the tares. This is certainly more rational than the preceding; at least, it is not liable to the same difficulty; but yet I greatly doubt, if the construction falls in with the general design of the parable, and particularly whether it corresponds enough to the views that our Saviour was exhibiting in the passages in connexion. Besides we ought to avoid all interpretations of scriptures, which are made to favor a particular doctrine. Parables were probably never designed as direct proofs of any doctrine; but as modes of illustration of general facts and principles. They sometimes expose human prejudices, and lay open the sources of error, and this shows that their application must be general, as no church or individual is free from, at least, a liability to the influence of prejudice and error. We have seen on former occasions, how protestants have erred in interpreting scripture in such a way as to fix the charge of falsehood and wickedness upon the church of Rome, and thus exempt themselves from her sins and plagues. It would be well to adopt general principles, in treating upon parables, as well as upon other parts of scripture.

The discussion of this subject agreeably to the nature and order of the ideas, advanced in the text, will consist in pointing out, first, what we are to understand by the good seed, and our success in determining this point will enable us, secondly, to answer the question relative to the introduction of the tares. "Didst thou not sow good seed in thy field? from whence then hath it tares?"

First. There is sufficient reason to lead us to conclude that the parable, a part of which is before us for consideration, is a continuation of the parable of the sower, contained in the nine first verses of this chapter. In other words, that the parable of the tares and wheat is a representation of the same subject, in a different view, and under new circumstances. From the explanation of the parable of the sower, as given by our Lord himself, from the 18th to the 23d verse inclusive, we learn what obstacles genuine truth encounters in addressing the minds of men, who are not well prepared to receive it. With some, it is like "seed sown by the way side," which the fowls of heaven did come and devour. "The word of the kingdom is heard," but not being understood, "the wicked one catcheth away that which was sown." With others, the word was like seed sown in stony places. It was, indeed, "received with joy," but the receiver having no root in himself, endureth but a while; "when tribulation or persecution ariseth, because of the word, he is offended." Others receive the truth, "like seed among thorns." This field was preoccupied. "The care of the world, and the deceitfulness of riches choke the word," and such persons become unfruitful. But he that received seed into good ground, is he that heareth the word, and understandeth it, who also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." This simple and natural discourse gives us to see, at once, what difficulties lie in the way to a candid and profitable reception of the gospel, even when it is preached in its purity, without any admixture or adulteration, from the enemy. But you will perceive at the same time, that the foregoing representation does not embrace all the obstacles, nor probably the most serious obstacles to the progress of truth, which we know actually exist. The land that bears briars and thorns may be subdued by ac-

tion and successful culture; the plants which the proprietor has not planted may be eradicated. The soil may be prepared for the reception of good seed. But if, when this is sown, an enemy should improve the hour of darkness to scatter tares among the wheat, the evil will be of more serious, because of a more durable character than the preceding. To describe this state of things, we allege, was the intention of our Saviour, and therefore he gave a new view of the parable of the sower, and as it were, turning the subject round, led his auditors to examine it upon another side, while they were made to watch the progress of error, in the field of the human heart, till the period of harvest, when it shall be separated from truth, and be burned with unquenchable fire. These views, which were certainly prophetic, were highly useful and instructive. That they are correct, the whole history of the Christian church proves, in the simplest and most satisfactory manner. And

I have offered the preceding remarks, in order to show, that the application of the text which will be made is the most easy and natural, and free from difficulties than any other, while it has the advantage of analogy, and preserves a close connexion with the preceding and succeeding discourse of Jesus Christ. Our observations result in these conclusions, that by him who sowed the good seed, Christ meant himself; that the field denotes the human heart; that our Lord intended to forewarn his followers, that errors and false doctrines would be introduced into his church, while men were off their guard and unsuspecting of danger; and that these doctrines and errors, however similar they might appear to the word of truth, were still essentially different from it, and further that it was well to suffer their growth to proceed till they came to maturity, when their contrast to truth would be more obvious, and the servants of the proprietor of the field extirpate them with less danger of injury to the productions of the good seed.

The general doctrine of the text, in its relation to the whole parable, being thus settled, let us carefully examine how far our present views of the subject coincide with fact. This method, better than any other, will lead us to the truth.

For when we have discovered a coincidence in all material points between an interpretation and a series of facts, we scarcely need look for any other. Where the facts will account for the language that is used, there can be no sufficient reason for suspecting any incorrectness in application. We begin with the first and most important point in the series. "He that soweth the good seed is the son of man." "The sower soweth the word," says St. Mark. These declarations are sufficiently clear and communicative. They evidently show that our Lord spoke of himself, or of the spirit which actuated him, as the grand agent in the promulgation of truth. I do not discover in either of the quotations above, the least allusion to men; on the contrary, the allusion appears to be made to things. Nor would it seem at all consistent with analogy and with fact, in representing the kingdom of God, which is the gospel, in its progress in the world, to speak of man under the similitude of seed; man is the field in which the seed is sown, nor must the field and the seed be confounded or considered synonymous. We find that this method of speaking is pursued through the New Testament. Christ says, that he "came into the world to bear testimony to the truth," and hence he is emphatically styled "the faithful and true witness." In connexion also with this idea, the spirit of God which actuated him, and which he promised to send to his disciples, is called "the spirit of truth, that leadeth into all truth." In the Old Testament, and particularly in the prophetic scriptures, we find the same language used to denote the success of the gospel, at least the same figure is employed, though in some cases under different circumstances. Thus David says, "there shall be a handful of corn upon the earth, on the top of the mountains, the fruit thereof shall shake like Lebanon;" and again, "he that goeth forth and weepeth, bearing precious seed, shall doubtless return again rejoicing, and bringing his sheaves with him."

To "sow good seed in the field" implies then, not only the direct agency of Jesus Christ in promulgating his doctrine, but that this doctrine as it came from his lips, was simple, pure, free from every corrupt admixture, and of a character which promised a great and copious harvest of the fruits of righteousness. If we grant that "he sower soweth the word," and that only, and if we further allow, that "every seed produceth its own body," we shall be prepared to conclude, that truth can never produce any thing contrary to itself. The fruit will be like the seed. If an objector were able to prove, that the doctrine of Christ, as he delivered it, was self-in-

consistent, we might and should expect that it would produce its likeness, and every doctrinal idea which arose from it, would be unreasonable, and false, because inconsistent. If it could be shown, that the doctrine of Christ as it came from him opposed right reason, and counteracted the great principles of nature, we should calculate, that it would lead to a course of conduct, which would evince its abettors to be madmen or fools. If the gospel depicted the Almighty as a vindictive, malignant being, seeking every pretext to render mankind unhappy here and wretched hereafter, we should not wonder when we saw the fruits come forth like the seed that produced them. In a word, if the religion of Christ gives birth to contentions, strife and ill will, if it tends to render men passionate, quarrelsome and unsocial, whatever may be the weight of historical or external evidence in its favor, we will cheerfully surrender all pretensions to its truth. We will add, that the seed is corrupt, because we find its fruits corrupt. But we will say nothing about tares being sown by the side of the wheat. The truth would be, in this case, it was all tares, from seed time to harvest. I shall not occupy your time in proving that this is not the case. Such a measure would be useless. It is sufficient to say, that not a single instance can be adduced, where the word of grace and truth, when unadulterated, and left to its own genuine operations, has not produced its perfect resemblance, and when it has not been seen, that "the fruit of the spirit is in all, long-suffering, gentleness, goodness, faith, meekness, temperance, joy, and love." Here we are at issue with every opponent; and it will be expected that, before the fruit that we sometimes observe and which is acknowledged to be corrupt, is considered as produced by the word, the word itself shall be proved corrupt and false.

But as the subject before us shows that tares have been sown in the field of the human mind, and have grown with, at least, as much rapidity as the true grain, it will be proper to inquire how this has happened. This inquiry belongs to the last article of the discourse, upon which we now enter. "Didst thou not sow good seed in thy field? from whence then hath it tares?"

In the exposition of this parable by our Saviour, the sowing the tares is ascribed to the agency of the devil. "The tares," he says, "are the children of the wicked one; the enemy that sowed them is the devil." I am sensible, that in attending to this point with the particularity that it demands, we shall be led to the doctrine which has long been held in the Christian church; I mean the doctrine which asserts the existence and personality of an evil being, who is believed to be the original agent in all the falsehood and wickedness of the world. This opinion is derived from two sources; from some highly figurative expressions in scripture, in which, agreeably to custom, and the genius of the language of those ages, a principle or power is personified; and from the alleged impossibility of accounting for the origin or introduction of evil into the world without admitting the supernatural agency of some wicked and malignant being. To this may be added, that much dependence has been placed, in support of this theory, upon some very obscure texts of scripture, as that which speaks of "the angels which kept not their first estate, but left their own habitations," and that which says, that "God spared not the angels that sinned, but cast them down to hell." To these supposed arguments we reply, that no inference favorable to this scheme can be justly drawn from the use of words in a language which dealt so much in personification; that the texts which have been quoted, are too obscure and too capable of a different meaning to become the foundation of a theory, so strange and unnatural; that those texts are most probably allusions to certain Jewish traditions, which Jude and Peter improved to convey useful moral instructions to the Jewish readers, which indeed appears to have been the object in introducing them into their respective Epistles; and lastly, that the supposition of an evil being, with personal identity, removes no difficulty respecting the origin of sin; the most that it does is, that it only places the difficulty at a greater distance. It is, at least, as easy to demonstrate how man could sin without the agency of a spiritual, personal agent to tempt or influence him, as to show, how that agent, while a holy angel of light, and located where temptation can never come, could have sinned and fallen without the action of some agent upon him. We cannot lessen the difficulty in this way; we rather increase it. Thus it happens, that men will often endeavor to account for some phenomena, not by plain, simple and acknowledged principles, but in ways which are still more inexplicable than the things they are brought to explain.

Emerging from this labyrinth, we will pursue our course where reason and fact conduct us, giving due weight to the scriptures, in relation to the point in hand, after such allowances as their figurative sense demands. We cheerfully admit that the sacred writers personify the principle or power that acts upon the human mind, to produce falsehood and sin. But

the scriptures in which these personifications are found, are to be explained in accordance with those in which principles are laid down, and facts stated, without any figure of speech, which denotes the agency of a personal being. St. James says, that "every man is tempted when he is drawn away of his own lust, and enticed;" and again, "when lust, hath conceived, it bringeth forth sin." From these statements, which are not obscure, and have no covering that hides their real sense, we learn what it is that produces mischief and disorder, error and false doctrine in the world. We discover the enemy that sows the tares in the field of the human heart. The cause is thrown within our reach; and the idea advanced, is brought down to our feelings and experience. If the above texts furnish a way for accounting for the rise and prevalence of falsehood and error, it must doubtless be the only way of accounting for them, and in my view, a more satisfactory way than any other.

Let us follow this clue to the object to which it evidently leads. Jesus Christ preached plain, simple and unadulterated truths, calculated to make men wiser and better. These truths were at first received in the love of them, but soon they became corrupted by being brought into connexion with errors. And how was this effected? The religion of the gospel was humble, and taught its followers to be so. But ambition, that ever restless passion, incited the mind to reach after worldly honors, and heavenly glory, to the exclusion of others, who might be as worthy as its possessor. Here the devil sowed tares among the wheat. This lust induced a violent grasp after power; a mighty struggle for the uppermost seats in the synagogues, for eminent stations in the church, to be called men Rabbi, to be clothed in holy lawn, and to wield a crosier or wear a triple crown. It aimed, in short, at a seat "in the temple of God, where it might show itself, that it was God." To aid the unhallowed work, doctrines were framed, and pretended traditions disseminated and incorporated with the simple doctrines and practices of the first Christians, and thus the field, where the good seed had been sown, shortly presents a luxuriant growth of tares, assiduously cultivated by the hand of power, and watered from fountains of wealth, wrung from the earnings of poverty, and often snatched from the mouth of famine.

But this is not all. Men soon discovered that Christianity, as it had been first preached, was not a religion of mystery; and they desired a doctrine that possessed these characteristics in no small degree. Accordingly, we find that ambition was soon at work, in giving a mysterious air to religion, and clothing it with an abstruseness which it was not formed to wear. Nothing pleases some persons so well as mystery. With them every thing incomprehensible is necessarily sublime, and of consequence, true. Mystery becomes a doctrine's passport to their minds. To gratify this absurd passion, doctrines were framed, and hypotheses erected upon the most slender foundations, of which the gospel knew nothing. These were artfully incorporated with Christianity, as tares are sown, and grow up with wheat. And they have been suffered to continue till they are matured, as witnesses of the folly and wickedness of man, in setting up his religion and will-worship by the threshold of the temple of the living God.

This exhibition of the mad play of the human passions is necessarily brief and imperfect. "The one half has not yet been told you." Of error it may be said, "its name is legion." Enough however has been advanced, to give you a specimen of the works of "the man of sin, who works in the children of disobedience." And I have reason to believe, that we have discovered some rational data, by which we can determine, in what way falsehood becomes associated with truth.—This being the great object of this branch of the discourse, I shall omit further observations upon this topic, and close with a few brief reflections.

If it is true, as is asserted in the parable, that the tares were sown among the wheat, while men slept, that is, while in a state of false security; it is not to be expected that men will discover the imposture till they awake. This, while it accounts for the long continuance of error, should serve to keep us watchful and vigilant. The enemy is still active; and as we have found, that it exists within ourselves, we should be stimulated to inquiry and carefully "try the spirits whether they be of God," and guard against every attempt to lead us aside from the purity and "simplicity of Christ."

Who can sufficiently admire the wisdom, in educating good from so much apparent evil? The tares are permitted to grow till the harvest, they will continue to the end "of the age," to which their existence is limited, when men will discover their character, and awaking from the sleep of ages, will gather them up and burn them. Their continuance will thus subserve a most benevolent purpose in the economy of heaven. The purification of the world from error and delusion will be a day of trial, of "weeping, and wailing,

and gnashing of teeth." But "these things must needs be." The subjects of error must be "saved so as by fire." This work has commenced. It is proceeding with all needful rapidity, and God will perfect it in his own time.

[From the Religious Inquirer]
SHORT SERMONS.

NO. 7.

TEXT.—"We are a nation of thieves."

Old Context and his son Simon are going on swimmingly with their work. Every week adds a goodly number to their list. While they go on, we will further illustrate our views of these holy societies.

In our last we alluded very briefly to the secular considerations on which these societies depend for their formation and progress. The whole secret of their origin is found in the 13th chapter of Revelations, verse 11th and onward. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast;—and he doeth great wonders;—and he deceiveth those that dwell on the earth by means of those miracles, which he had power to do;—and he caused all, both great and small, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

We ask the reader to look about him, without fear or favor, and with a single eye to the discovery of truth. Let him examine the lists of life-members of these societies, and the names, salaries and emoluments of those, who are supported by their funds. Then let him look at the lists of petitioners against the passage of the mail on the Sabbath, and he will find, in abundance, holy owners of canal-boats, seeking a monopoly of the carrying trade, holy hackmen, wishing to stop the mail-stages and to throw the passengers into their vehicles, holy speculators, wishing to anticipate by their expressions, the intelligence of the mails; added to which are the life-members aforesaid, and a great multitude, which no man can number, of professional and business-men, who hope to advance their several callings; and such reader will join us in the conclusion, that these societies are, one and all, referable to the power and policy of the "beast coming up out of the earth, having two horns like a lamb, and speaking as a dragon."

At the moment of my closing the last sentence, a reverend orthodox doctor, one of the prime leaders in all of the aforesaid associations, called on me to contribute for the establishment of a College, somewhere in the west, to be organized for the purpose of preventing the progress of the Catholics in that region. Instead of a direct refusal, I read to him the last section: upon which the said Reverend spake to me as a dragon.

"Dare you," said he, "be an open enemy to the spread of the gospel in distant lands, an enemy to the circulation of the Holy Bible, an enemy to the education of young men for the services of the altar, an enemy to Tract, Sunday School Union, and Temperance Societies?" I answered him mildly, that I was not inimical to any thing, which tended to make men wiser and better, more useful in the world and fitter for heaven, but that I was an enemy to irreligion in every form, and that I was determined never to buy or sell religion, or to trade in it with any view to the acquisition of wealth, influence or power.—Upon which the reverend doctor exclaimed, I pronounce you to be a son of Belial and left me without ceremony.

The general impression, attempted to be made by the patrons of these societies, and by their itinerant holy mendicants is, that those who will not contribute, are enemies of all righteousness. In view of this fact, how many thousands of dollars are annually drawn from the people in small sums to replenish the treasury, falsely called by these dealers in religion, "the Lord's treasury?" How many of our people, awed by the sound of the Dragon's voice, are sparing from their slender stores

To the keepers of the above treasury it matters not whether its funds be drawn from bankrupts in monies belonging to their honest and deluded creditors, of which there have been some flagrant cases at the north, or from the rapid gains of the successful merchant, or from the slow earnings of the farmer or mechanic, or from widow's mites; each contributor has given proof of adhesion to the great and holy cause of ruining the church and robbing the world; and as to all rescuants, all opposers of the work, it is irreversibly decreed, that "no man shall buy or sell, save he, that has the mark of the beast, or the number of his name."

CONTRAST.

"In Plymouth the Spirit seems not entirely to have withdrawn his influence. In Weymouth there have been some tokens of the presence of the Holy Spirit."—*Connecticut Observer.*

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there."—*David.*

THE INTELLIGENCER.

—And Truth diffuse her radiance from the East.

GARDNER, FRIDAY, JANUARY 7.

COMPLIMENTS.

It is now a fortnight—the longest time for four years—since the Editor has had an interview with his readers; and we dare say the interval has seemed as odd and unsocial to him as it can have seemed to them. Well, courteous reader, we have entered upon the untold fortunes of a new year since our last address, and most sincerely and affectionately do we hope it may be to you a prosperous and a happy one. But time is short—our days at best "are an hand breath, and our age is as nothing." A few short years—and how hastily do they pass away—complete the period of our earthly existence; and it becomes us to pause in this place, review the past, contemplate the future, and fix upon the best course for securing the greatest sum of good. We would not say with the voluptuous Epicure "Live while you live—"

And seize the pleasures of the present day;—"

at least we would not say this in the sensual intention of these lines. As we do not live to eat and drink, but rather eat and drink to live, we would rather say, with the good, but in some respects erroneous Dr. Doddridge,

"Lord in my views let both united be;
I live in pleasure when I live to Thee."

We exist by the power, and continue by the favor of an invisible Being, who, though no eye can see him, seeth us always, knows our most secret thoughts and motives, and requires of us—what is indeed the means of our best good—prompt obedience to every social and religious duty. "Our times are in his hand," and "he fixes the bounds of our habitation," and "will him are the issues"—the good or ill fortunes—"of life." First of all our filial and reverential acknowledgments are due to him, that in the midst of so many liabilities to misfortune, pain and death, he has graciously vouchsafed to keep and guide us through another year—an important period in human existence—and kindly permitted to us, what thousands have not been allowed to see,—the opening of a new born year, in peace, health and all the inestimable pleasures and privileges of social happiness and religious liberty. "God, we fervently thank thee," should be the language of every rational person, "for thy protecting care and preserving goodness hitherto." And to him and his service should we dedicate the residue of our fleeting years.

The service of God consists mainly in promoting the good of his creatures. "If ye have done this unto one of these, the least of my brethren, ye have done it unto me," said our blessed Saviour. God is above being benefited by our services or injured for the want of them. "The cattle on a thousand hills are mine, and if I were hungry I would not tell thee." In looking about us, at this season of the year, we shall readily find objects for our sympathy and kind offices. The afflicted and destitute poor, have a large claim on our charity. Real religion is "to visit the fatherless and the widows in their afflictions," and "cause their hearts to leap with joy" at our approach. Let us go and do something more than to talk religion to them; let us carry it into their haunts of wretchedness in the substantial forms of practical aid and counsel. "He that giveth to the poor lendeth to the Lord; that which he hath given will he repay him again."

Who of us may, or may not, live to see the close of the year on which we have now entered, none can foretell. That some of us will at that time slumber in the silent dust, is more than probable—it is almost certain. It becomes us then to set a just value on the blessing of time, and to improve it as wise men, having its end in view. That the present year may become of National peace and quiet; of social and individual comfort and happiness, is the prayer of

THE EDITOR.

VERIFICATION.

Several weeks since in an article on the subject of the distribution of Tracts in Augusta last November, we stated, that,

"Though the most positive assurance was given by the person who left it, that it was not sectarian, we found in it the doctrines of the trinity, total depravity, special election, final perseverance and endless misery—the five points of Calvinism."

We have understood that this statement, as to the sectarianism of the Tract, has been denied; and that we have been currently accused in certain circles of uttering what is not true in the above extract. Now no person is farther than ourselves from the practice of paying serious attention to the stories and accusations of "tattlers and busy bodies;" generally such things from such sources pass our ears as the idle wind. But as the assertion in this case, we have reason to believe, has been made with a considerable gravity by persons who claim to be entitled to some attention, we have thought it might not be improper, or descending too low, for once so far to notice what has been circulated as to verify, by quotations from the Tract itself, what we said on the subject. It should be remarked, however, in the first place, that we did not say those doctrines were nakedly stated in so many words, or that the Tract was as sectarian as some others from the same mint. We expressly admitted that it was "less sectarian" than those tracts generally are; though its sectarianism appeared plainly enough in the fact that it was "cast in Calvinistic moulds;" by which we meant that the five points were not naked at all points to a superficial observer; though prominent enough to be felt very sensibly by a slight pressure against the body of the argument. But to the verification.

And first, we stated that the doctrine of the Trinity was to be found in the tract. In proof of this we offer the following Hymn, with which the article is concluded.

"How charming is the place
Where my Redeemer God
Unveils" &c.

The next three verses will show who is meant by God the Redeemer.

"Not the fair palaces,
To which the great resort,
Are once to be compared with this,
Where Jesus holds his Court."

Here on the mercy seat,
With radiant glory crowned,
Our joyful eyes behold him [Jesus] sit
And smile on all around.

To him [Jesus] their prayers and cries
Each humble soul presents;
He listens to their broken sighs,
And grants them all their wants."

By these lines it is plain that "Jesus" is "God the Redeemer." None but trinitarians admit this; nor do any but trinitarians allow that it is scriptural to "present their prayers and cries" to him. Unitarians

supplicate the Father through his Son Jesus Christ.—The Hymn is rank trinitarianism.

Second. The evidence of the doctrine of total depravity—or depravity in the sense the orthodox contend for, which we chose to call "total depravity," as this is the true name for their notion, is to be found in the various forms of expression which are to be met with throughout the article used to designate those who have not experienced the agonies and throes of the Calvinistic new birth; such as "an apostate and degenerate community" p. 5—"repair the ruins of the apostasy," p. 4, &c. Indeed the very idea contended for in a great number of places in the Tract, that "Revivals" are indispensable to prevent society from becoming "a den of thieves," p. 5, 11, that "unrenewed hearts," i. e. hearts not "sanctified" by certain "doctrines from the lips of living preachers"—meaning orthodox preachers—p. 4, 5, 10, 11, are horribly corrupt, is built upon the orthodox notion of total depravity.

Third. "Special election," is found plainly enough in such expressions as these:—"It was the prayer of the Lord Jesus for the destined heirs of salvation, 'Sanctify them,' &c. p. 3, 4, and 'From the house of God are usually selected the subjects of his grace,'—as if he had predestinated a certain number of 'subjects,' and 'selected' them out from the non-selected, or non-elect, in the Sanctuary. "Special election" contends for no more than that God has certain "destined heirs," and makes a "selection" from the common mass of men for salvation.

Fourth. The doctrine of "final perseverance" is necessarily involved in the idea of predestination or selections and elections. For if certain ones are *heirs* of salvation, absolutely "destined" to the inheritance, the certainty of their final perseverance, or ultimate salvation is plain. Moreover none ever quote the passage "Sanctify them [the destined heirs] through the truth," in the manner employed on p. 4, but those who hold the doctrine of final perseverance. They regard it as their chief proof text.

Fifth. "Endless misery." This dogma is palpable enough on almost every page—and yet the friends of the Tract say it is not sectarian! and that we ought not to object to having it left in our family in our absence! On page 7, we have a plain declaration of this heathen notion. "But alas! he withholds his support from these 'Gospel institutions'—alas! Missionary Societies &c.; to buy his offspring the means of their eternal undoing!"

We believe our case is now fairly made out. Let those who accuse us of falsehood, answer such a charge to their own consciences. We return the accusation to those who have brought it against us. There are many other things—some unpardonably rash, and others consummately hypocritical and silly in the Tract, which we might notice, but this was not our present object.

We conclude by only one inquiry—What has become of the *Monthly Tract* distribution?

In November all were promised that the first of every month, new Tracts were to be left. This promise has not so far been fulfilled. The runners have gone the rounds but once. We have heard of no tracts being distributed since November.

CHRISTIAN PREACHER—NO. 1.

The first Number of the "CHRISTIAN PREACHER" is now in the press and will be published in a few days. It contains two original Sermons, covering 24 pages—one by REV. PAUL DEAN of Boston, and the other by REV. M. RAYNER of Hartford. Mr. Dean's Sermon is appropriate to the commencement of the New Year, deriving from a review of the past and contemplations of the future, many salutary lessons of devotional and practical import. We think it will be read with profit, and without intermit.

Mr. Rayner's Sermon is predicated on Abraham's faith when about to offer up his son Isaac, that "the Lord will provide." His doctrine is, that God will provide for the fulfilment of his promises and benevolent intentions towards mankind, however untoward appearances may be. Isaac was the child of promise—the only son of the Patriarch Abraham, given him in extreme old age. Most severe and most strange too must have appeared the duty of the aged Father, to go out and offer up his son a burnt offering by his own hand; yet he staggered not at the command, any more than at the promise, and went forth with the lad to offer him up a sacrifice; fully believing notwithstanding, that God would prove faithful to his promise that in *his seed* all the families of the earth should be blessed, and that he "would provide" a way for its fulfilment. The Sermon is an interesting, sound and profitable one.

We have concluded to publish the Preacher regularly on the 15th of each month. Subscribers may depend upon a punctual and seasonable transmission of their copies.

The patronage for the work is hardly yet sufficient to sustain it. We do most respectfully and affectionately ask our friends to favor us with their assistance in procuring the necessary patronage. All who hold subscription papers on which any names have been entered are desired to inform us immediately of the subscribers they have obtained.

HOW IS THIS?

In looking over the Documents transmitted to Congress by the President last month, for which we are indebted to our constant friend Hon. C. Hollins, we noticed that the *Commissioners* in the practice of paying considerable sums of money to Missionary Societies to enable them to carry on their sectarian operations in Maine, Vermont, New York, Tennessee, Missouri, Mississippi, Arkansas and the Cherokee Nation. Within the last year it appears that \$2,530 00 have been given to the "American Board of Foreign Missions"; \$2,000 00 to the "Baptist General Convention"; \$550 00 to the "Methodist Society"; \$250 00 to the "United Brethren"; \$300 00 to the "Cumberland Missionary Board"; \$400 00 to the "Society of Jesus"; \$300 00 to the "Protestant Episcopal Church N. Y.;" and \$300 00 to the "Society for propagating the Gospel"; making a total of \$6,650 00. This sum is paid the Missionaries professedly for their teaching Indians; their whole object however, is to teach them their peculiar creed and make them subservient to their sectarian plans. It is admitted in the Document that the Teachers, supported by the Government, "in some cases embrace the whole Mission family." This thing ought to be looked into a little. The orthodox get enough out of the people directly, without their thrusting their long and greedy arms into the National Treasury, and laying a tax on the government funds. Let this principle be carried a little further, and shortly the Government will be obliged to surrender its whole Treasury for the benefit of sectarian Missionaries. Such things ought not to be. The people need light. How long

the practice alluded to has existed, we know not—probably for a number of years; but unless there is something to justify it beyond what we have yet seen, it is manifest to us that *reform* is needed.

MISSIONARIES IN INDIA.

The following is NATHANIEL AMES' account of the Missionaries in Serampore, which we copy from his "Mariner's Sketches" at the request of a Washington correspondent. Mr. A. is a veritable gentleman, and speaks from what he has seen and known.

Twenty-one miles above Calcutta, is Serampore, a Danish settlement and factory, well known as the head quarters of missionaries, who are forbidden to reside at Calcutta, in consequence of the first batch that was imported, having made themselves rather too busy with the civil government of the country, instead of contenting themselves with overthrowing Juggernaut and Vishnoo and pulling down the strong holds of Satan, which by the way seem to be constructed of most admirable masonry as their efforts, whether united or single, have not as yet, thrown down a single cope stone from the battlements. The brig Dryad arrived a short time before us, from Newburyport, with a full freight of missionaries, male and female, "as per invoice and bill of lading," but was not permitted to "break bulk." She afterwards went to the island of Ceylon, where she discharged the obnoxious crew part of her cargo.

I have often thought it very singular that those who are living on the very field of battle between Calvin and Vishnoo, should not have seen or heard any thing of those splendid victories, obtained by the former, with flaming accounts of which our missionary bulletins used to be filled; but such is the fact, the people there, both black and white, seemed to be most unaccountably ignorant on that subject. That there were a number of Americans at Serampore was a fact, that a few, and very few, of the natives were aware of; but even their impression was that these Americans were merchants or traders of some kind or other. I conversed with several English residents on the subject, which was then one of great interest to me, but I could only learn from them that they believed there were some American missionaries either at Serampore or Chanderagore, (a French factory above Calcutta,) but that they were very quiet and not at all troublesome.

At last I stumbled upon a Dane, a pensioner of the English East India Company, who was in the habit of going up to Serampore frequently. This man told me that there were some American missionaries there, who kept a school, (of which he spoke slightly,) and that one or other of them preached occasionally, that they occupied a handsome house and appeared to have plenty of money and nothing to do.

Such was the amount of information that I could obtain on the spot, respecting our missions to India, of which I had heard so much before leaving home and of which I could neither see nor hear any thing of consequence when on the very arena of their exploits, which seemed to resemble the Frenchman's fable, "you put your finger on him, and begar! he no dare!"

With regard to the missionary question, it is one in which I now feel but little or no interest, having been convinced by my own senses and confessions of others, among whom may be reckoned Bishop Heber, a name above my praise, that any attempt to convert the Hindoos, Malays or Chinese to Christianity, is absurd in the extreme, but as many of my friends have repeatedly asked many questions of me concerning the missions in the east, and many are occupied in discussing the merits of the case, I have been tempted to make some remarks, which I trust, are rather the result of my own observations than the fruits of any prejudice against those who are engaged with missions, either with head, hand or pocket.

Hereafter we may find room for a further description on the same subject from the same gentleman.

ESSAY.

The length of "Medicus" excellent Essay on the "Mental and Physical constitution of man," which we have kept a week or two for a New Year's present to the reader, has necessarily excluded several articles from the Editors' dull pen, which would otherwise have been inserted. We have reason to calculate that the numbers will hereafter exceed each other oftener than they have done heretofore.

MR. TURNER'S SERMON.

The Sermon on our first page, which we found in a late Number of the *Union Evangelical Magazine*, is an article of unusual merit. We presume it is not a recent production of the author, communicated by him for that paper. We have not seen it before, but presume that it was written some time since, in what Mr. Whittemore would call his "gospel days."

Dr. Balduin's Notice of his Reply to Prof. Stuart, which is now in press, we are obliged to defer till next week, as we are also Dr. Whittemore's advertisement.

THE TRUMPET.

We are happy to learn that the Trumpet and Universalist Magazine has the most extensive circulation of any paper in Boston—its subscription list numbering 3900 patrons. It is a paper conducted with great ability and zeal for the truth.

INDEPENDENT MESSENGER.

The first No. of this work has come to hand. It is to be published weekly in Milford, Mass. by Rev. ADIN BALDUIN—price \$1.50 in advance; \$2, after sixty days, and \$2.50 after the expiration of one year. Its size is what we call a Super-royal.

DEDICATION.

The new Universalist Meeting house in Amherst, Gloucester, Mass. was to have been dedicated on Wednesday last. Sermon by Dr. T. Whittemore.

GOSPEL HERALD.

We have received the 1st number of the 3d volume of this work. It is published in New York, in 8 p. form, every other Saturday, at \$1 per year. It is edited by J. D. Coleman and O. Whiston.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

THOUGHTS ON THE MENTAL & PHYSICAL CONSTITUTION OF MAN, CLOSING WITH AN ENQUIRY INTO THE NATURE AND ORIGIN OF CERTAIN MENTAL EXERCISES IMPROPERLY CALLED RELIGIOUS.

NO. 4.

Our position is, that mind is wholly dependent on organic life, being produced by the action of the Brain, as well as the secretion of any animal fluid, by its own proper gland. We find nothing in scripture opposed to such a conclusion; but we find both reason and analogy to corroborate the fact. Indeed, we can form no conception of what constitutes mind disconnected with the functions of a Brain, and sentient organs. We observe the mind to be feeble in infancy; its powers and capacities gradually improving, as those organs on which it depends become more and more perfected and developed, "growing with their growth and strengthened with their strength." And having been matured and confirmed for a time by the influence of adult years, when at length the same organs begin to decline, by a necessary law of nature, we observe the mental faculties to take the same retrograde steps, with them, (when no casualty has interfered,) exhibiting a corresponding feebleness and decrepitude, indicated by that dullness and imbecility so characteristic of second childhood.

Consistently with the commonly received opinion of the nature of the soul or mind of man, it might be objected with some degree of plausibility, that the Brain was not designed to produce mind, but merely to serve as a medium, through which the mind or soul was to manifest itself, when introduced into it. Such was once the opinion of the writer, and he may, therefore, be permitted to accompany the objection in search of facts and arguments, to prove the mind's independence of organization if such can be found. With this in view, we shall treat the subject familiarly by asking a few plain questions, which the objector is requested to answer to suit himself. Where then, was this ethereal, disembodied, knowing, immortal—something, before the individual brain was prepared to receive it? At what period of vital existence, did this ethereal visitant vouchsafe to take up its abode in this frail tenement of flesh and blood, subjected to all its incidental changes, and finally to be banished from it at death? Is it before the fetus inhales the vital air, or at that moment? The Catholics, it is believed, say before. Was this same soul, this same thinking thing, conscious of its existence, before it was united to the body prepared for it, and will it retain its consciousness, when again disembodied, according to popular tradition, between death and the resurrection?

Are there any direct evidences, to sustain such Hypothesis, to be found in scripture, reason or analogy? Most persons who have bestowed much thought on these subjects, would prefer the negative side of the last question, and would, without hesitation, say none. What then are the obvious facts opposed to the doctrine of the mind's independence of organic life?

They are to be found in the structure and constitution of man. For as already observed, we know nothing of mind only as connected with organic life, being produced by the action of the Brain.—Because the mind cannot be examined by the eye, or by the sense of touch, being more attenuated and subtle than the products of other Glands, it cannot be urged as an objection. The nervous fluid, or aura as it is sometimes termed, or whatever it be which conveys impressions from the external senses to the Brain is admitted to exist, by those, who would insist upon the soul's independence of bodily structure, and who would find it just as difficult to explain how such a something was formed, which equally eludes tangible examination, as well as mind. The same may be observed of the principle of heat, of light, of Electricity and Galvanism, which are now generally admitted to be material things; though we speak of them, and examine them, wholly by their effects.

Believing then that a certain action of the Brain in producing mind, is analogous to the action of other glands, each of which secretes a fluid, agreeable to its peculiar structure, we shall extend the analogy still further, by comparing the human brain to that of brutes. If in making this comparison we should be accused of "lowering the man to the level of the brute," it is not our fault. Or rather, it is not our fault that brutes are so organized, as to be capable of thought. God has been pleased to form them thus; and we may as well acknowledge the facts thus daily presented to our observation, as to attempt evading them by useless equivocation. Or should the objector, on the contrary, choose "to exalt the brute to the level of man," by granting to the former an immortal principle, we only wish to ask in turn, what is to be done with the brutal immortal soul at death? For if it be acknowledged that brutes are capable of thought, the objector, consistently with his own theory of what constitutes intellect must grant to brutes an immortal principle as well as to man.

In touching on this part of our subject, we have particularly had our eye upon Dr. Good; and he frankly grants that the insufficiency of the solution has been felt

and acknowledged by all Immaterialists; and observes, "that nothing can silence the objection, but advance boldly, (as seems Des Cartes did,) and deny that brutes have a soul, or percipient principle of any kind; that they have either thought, perception, or sensation: and to maintain in consequence, that they are mere mechanical machines, acted upon by external impulses alone." At the close of the paragraph the Dr. treats these notions as altogether whimsical. He continues; "such are the fancies which have been invented to explain what appears to elude all explanation whatever; and consequently to prove that the hypothesis itself is unfounded." Nor does he offer any thing himself more plausible; though in several instances he appears willing to be set down on the side of *Immaterialism*, yet clearly in opposition to his own admissions of physiological facts on the unpopular side of the question, and the rejection of hypothetical vagaries on the other. Indeed the manifestation of thought, perception, and sensation, are not only common to brutes as well as to the human species, but also to every grade of animal life, from the stupendous Elephant, to the smallest insect, within the scope of human vision. And no accurate observer, of living nature, could ever dream of denying them such endowments, were it not for the purpose of sustaining some favorite doctrine, against the light of reason, and common observation. The Dr. however goes on to observe,—"yet the objections that apply to the conjecture of Materialism, as commonly understood, and professed are still stronger. By the denial of an intermediate state of being, between death and the resurrection of the body, it opposes not only what appears to be the general tenor, but what is in various places, the direct declaration of the Christian Scriptures; and by conceiving the entire dissolution and dispersion of the percipient as well as impercipient parts of the animal machine, of which all the atoms may become afterwards constituent portions of other intelligent beings, it renders a resumed individuality almost, if not altogether impossible."

That the conclusion in the latter part of this quotation is not strictly correct, we shall have occasion to shew hereafter.—And that the general tenor of the Christian Scriptures go to shew any consciousness of existence betwixt death and the resurrection of the body, is wholly inferential, affording no positive evidence of any such condition of the human soul, but the strongest evidence to the contrary.—But more of this hereafter.

It is taken for granted then, that brutes do think; have perceptions, and sensations.

* Dr. Good's Book of Nature, which embraces a great variety of interesting subjects, is one of the most learned and popular works of the age. Perhaps no writer ever compressed more into so small a space, especially in the two Sections we are now alluding to; in which is summed up, and compared in a very masterly manner, within less than forty pages, the different views of the most able writers, on the subjects discussed in these imperfect Essays, both among the ancients and moderns. Although Dr. Good was *professedly* an Immaterialist, yet it is very clear, from many pages of his writing, his convictions of truth did not perfectly harmonize with the vague and contradictory doctrines concerning immaterial things. We say *professedly*, because his repeated admission of most of the material facts in the argument, are calculated to induce a belief, that his own private views, at least would be in accordance with them. And so sensible was Dr. Good, that such would be the inference, and that he might "not be misunderstood upon this abstruse and difficult subject," takes especial pains to inform his audience, with these acknowledged facts. There is a good reason for all this. For generally speaking, there is a propensity in human nature, to be on the popular side of the question, but more so in politics and religion than in any thing else. And we mistake very much, if even in this country of boasted independence, there are not some few examples of the kind furnished; as well as in the fast anchored isle.

Dr. Good was but a man, though blessed with the highest order of intellect, not, however on account of possessing an immortal soul, superior to common people, but simply because he had a *Brain* superior to others, rightly calculated to produce that "thinking thing," in all its strength and majesty. How does science weep for such a loss, at so early an age.

Further, it ought to be recollected, that those Lectures were delivered at the Surry Institution, before a learned, popular, and orthodox audience; where an unequivocal dissent from established orthodox views, would at once have been met with frowns of disapprobation; and its author would have shared liberally of the same obloquy, as Mr. Lawrence has since, when placed in a similar situation. In proof of this, it is sufficient to know, that Dr. Adam Clarke, was chairman of the Committee, who invited the delivery of the Lectures, and was also an attendant upon the delivery of them.

At any rate, if Dr. Good was *decidedly* a believer in the doctrines of Immaterialism, (of which however we have strong reasons to doubt) his candid acknowledgements of the force of facts and arguments opposed to such a belief, is of much value to us seeing it comes from so learned and able opponent. We shall, therefore, be excused, if we occasionally avail ourselves of such good authority. In the mean time, those of our readers, who have Dr. Good's Book at hand, are requested to examine attentively, the Lecture on the nature and duration of the soul, and the preceding one, and they may possibly come to the same conclusion in relation to the private opinion of the able author. The emphatical use of the word *commonly* in the quotation already made, indirectly implies at least, that in some other acceptance of the term, Materialism might be the most consistent doctrine. And in the succeeding page, the author even attempts to make it appear so, under the pretext of "avoiding difficulties inherent in both systems."

The opinions of Des. Cartes and a few others to the contrary notwithstanding.—This is not all, we feel secure in advancing yet a step further, and grant to brutes a capacity of comparing ideas, similar, though in a less perfect manner, to what in man is denominated reasoning. No fact is more susceptible of proof, inasmuch as daily observation finds them devising ways and means to accomplish a certain end; and with a certainty of success frequently, not exceeded by the more rational creature, man. It matters not whether such faculties be termed *instinct* in the brute, but *reason* in man. We distinctly observe the same intellectual process pursued by both, and for the very identical purpose.

In view of these incontrovertible facts, the conclusions are easy, and within the scope of common comprehension, that brute animals, have perceptions of things and are therefore capable of *thought*, without the special endowments of an immortal soul; then man also may be possessed of thinking faculties, though of much higher order, even without the aid of that immortal attribute, which tradition has bestowed upon him. Volumes have been written, in which great ingenuity and learning have been displayed, to point out the distinctive characters of animals.—These distinctions have generally been rested upon the nature of their food; their actions, habits &c. but most of all to differences in anatomical structure. And though much has been done to aid the enquirer in the science of Zoology, by general Classification, yet so blended are all the works of God, and so uninterrupted, especially is that—

"Vast chain of being—
"Natures ethereal, human, angel, man,
"Beast, bird, fish, insect—

that mortals are unequal to the task, to designate by lines of Classification, to point out distinctly where one individual species ends, or where the next begins.—This fact applies itself with much force to every class of animals, possessed of the proper organs of thought; more especially, if we attempt a discrimination founded on any distinction of *mental* capacity peculiar to any one Class except in degree. This fact of itself, when rightly understood is sufficient to outweigh every argument against the mind's dependence upon organic life. Let us then examine it critically. Look at the varied degrees of intellectual powers, which every where prevail among the human kind. Compare the strongest with the weakest mind.—Then compare the weakest of our species, with the strongest and most sagacious intellect, peculiar to some of the brute kind; and do we not often find the superiority on the side of the latter? The same analogies and differences, would be found to exist, were we to trace them through every successive class and species, down almost to the lowest grade of animal life.

Medicus.

[For the Christian Intelligencer.]

CRUMBS AND SCRAP—NO. 8.

Matt. xviii. 10. "Their Angels do always behold the face of my Father." The expression—"behold the face," seems to allude to the custom of earthly courts where great men or those in high office and favor are frequently in the king's presence, behold his face and converse with him. It is illustrated by Esther i. 14.—"And next unto him was Carshena, She-thar, Admatha, Tarshish, Meres, Marse-na, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom." In this passage, the Angels are represented, like these great men, as beholding God's face and standing in his presence. "I am Gabriel, who stand in the presence of God" Luke i. 19. And our Lord speaking literally of little children, but figuratively of Christians, who in some respects resemble them, tells us that the Angels of God, who always behold the face of his Father, have the care of them and minister unto them.

Amos iii. 6. "Shall there be evil in a city, and the Lord hath not done it?" Some, have from this and one or two more texts, concluded that God is the author of sin or moral evil. But a little attention to the scriptures will show, that the term evil, is not only used for sin or moral guilt but also for the punishment of it, or the judgments or afflictions God sends on men. In the latter sense it is used Job i. 10. "What? Shall we receive good at the hand of God, and shall we not receive evil?" The context of the passage before us, shows that Amos is not speaking of moral evil, but the punishment of it, as any one may see who consults it. The passage ought to have been rendered, "shall there be evil in a city, and the Lord hath not inflicted it." This alteration is important, for as the passage stands in our English version it makes God a sinner if evil means moral evil. But if my views are admitted, it only makes God the inflictor of Judicial calamities; and are illustrated by the calamities he brought on the cities of the plain, Babylon, Nineveh, Jerusalem, and many others.

IOTA.

(To be continued.)

[For the Christian Intelligencer.]

REMARKS ON MATTHEW XVI. 26.

"What is a man profited, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

It is not my purpose to go into argument to show, that by soul in this passage is intended natural life; this has been done by able pens than mine.—nor shall I attempt to disprove the notion, that a man may be dead in one place, and alive in another at the same time; or to contend, that the supposed

dead and alive man, may not sustain loss subsequently to the loss of his own soul. This relic of heathen superstition has been amply investigated by a gentleman preeminently distinguished as an innovator upon scriptural dogmas. But I shall confine my inquiry to the question, What is there in the passage under consideration, that warrants the sentiment it has been supposed to teach? It is contended by the *exclusively pious*, and perhaps by some others who have not attained the full stature of a man in orthodoxy, that by soul in this passage is intended an immortal being, who exists independent of his former associate—the body, enjoys happiness, or suffers misery, in a degree corresponding to the character (conversion on a death-bed, or under the gallows excepted,) sustained by the *two* (soul and body) during their temporary connection. Upon the hypothesis, that the soul survives the dissolution of his "earthly tabernacle" what, I ask is there in the passage which heads this article, that warrants the conclusion that the survivor suffers loss?—does it say that the soul sustains any loss whatever? No, so far from intimating anything of the kind, the admonitory question is, what is a man profited if he shall gain the whole world, and lose his own soul &c.? This phraseology, appears to me to be singularly unfortunate for those who adduce it, in proof that souls are obnoxious to loss, in a future state of their existence. In this world souls are capable of enjoying the good things they may possess; but on their transmigration to another world, those possessions, with their ability to enjoy them are forever lost.—When viewed in connection with these well known, or at least generally received facts, does our text afford even a shadow of evidence, that souls on shaking "off their mortal coil," sustain any other loss, than that of their temporal possessions, and the vehicles through which they enjoyed them? It will on reference to the context, be seen, that Peter's remonstrance against our Lord's intended journey to Jerusalem, there to lay down his life, elicited the question which heads this article, and is believed that something more than mere assertions are needed to convince the intelligent reader that either Peter's remonstrance, or his Master's reply, have any relation to the sufferings of either souls or bodies in any other state of their existence than the present. It is evident from this passage, and the fact is sustained by other scriptures, that Peter and his fellow servants were before their conviction looking for a Temporal Kingdom, in which they anticipated a liberal share in the "loaves and fishes" of office, as a reward for leaving their former occupations to follow the fortunes of their master. No one it is believed will contend that the passage under consideration was intended to prove the well known fact (admitted by all Protestants, a few Calvinistic divines excepted) that *dead men* derive no advantage from their former possessions, but on the contrary it must, as is believed, be apparent to the intelligent reader, that our Lord adverted to this well known fact, as a caution to his disciples not to place their affections on the things of this world, which were calculated to direct their attention from the important duties shortly to be required of them; and to impress upon their minds the fact, that the preeminence to which they aspired, if attained, would not only be incompatible with the faithful discharge of the required duties, but would also in the then approaching "days of vengeance," subject them to the loss of their own souls. In our text, *man* is the *loser*, and *soul* the *loss* or thing lost, and to contend that the passage implies, that the *lost soul*, is the man who loses his own soul, or the person who sustains the loss, is to me, no more in accordance with common sense, than it would be to contend that it implies, that the redemption of a soul from Hell, may be obtained for thirty dollars worth of everlasting life membership in one of the "Horse leech" societies of the present day.

FRANKFORT.

[For the Christian Intelligencer.]

ORIGINAL ANECDOTE.

During the Revolutionary war, and while the British troops were quartered in the vicinity of Boston, the Rev. John Murray occasionally preached evening lectures in that town, at one of which was present an elderly lady of orthodox faith. As he proceeded in his discourse the old lady became uneasy and restless, till she could sit no longer;—then left her pew and made the best of her way down the broad aisle sobbing audibly—"Oh dear, oh dear, dear, mercy on us," &c. When she arrived at the door, she was met by a gentleman who was just entering the house. He inquired of her the cause of her sorrow and asked her if the British had been massacring our people and if they had obtained a victory, (fearing that she might have heard such report,) to which she replied, "No, O no, it is ten times as bad as that—Oh dear, oh dear, mercy!"—the man says that all the world's a going to be saved—oh dear! oh dear me, mercy! mercy!"

The following is an extract from J. G. Whittier's New-Year's Address to the patrons of the New England Weekly Review.

Eventful year!—thy chart reveals
Its record to the wandering eye,
The scepter falls—the high throne reels,—
A moral earthquake moveth by!
The whirlwind of excited mind
Has hurried o'er the sacred land,
And chains and fetters forged to bind,
Have fallen off from neck and hand;
And man is rousing in his might
And trampling on the oppressor's roil,
And bowing only in the night
And worship of the eternal God.

THE OREGONIAN.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JANUARY 7, 1831.

FOREIGN NEWS. The news from Europe which has reached us within the last fortnight is of great and unusual interest. Entire changes have taken place in the British and in the French Ministry—Lord Grey taking the place of Wellington as Premier of England, and M. Laflotte being placed at the head of the French Ministry. The Whig party having prevailed in England to which Lord Grey belongs, a more liberal course of policy may be looked for in that government. Throughout England a dissolution of the union of Church and State is loudly called for by the people.

From present appearances a general war in Europe is highly probable. Reports are that Russia has actually declared war with France. It is a fact that extensive military preparations are taking place in both Nations. The Emperor of Russia, it is known, refuses to recognize the new Sovereign of France; and the recent Revolution in that government will be the pretext for his carrying on war against them. In case of war, it is thought that England, always jealous of Russia, will take the part of France, whose new King she has recognized; and that Austria will side with Russia. We must wait for later arrivals to confirm or contradict the present reports.

MAINE LEGISLATURE. The Legislature of this State met in Portland on Wednesday last. In the Senate Hon. R. P. Dingle was chosen President, having 10 votes out of 19, and Hon. J. Ruggles was chosen Speaker of the House by a majority of 30.

Thornton McGaw, Esq. is chosen Clerk of the House by a majority of 29, and N. S. Littlefield, Esq. Secretary of the Senate.

Hon. Samuel E. Smith is chosen Governor. His Message was probably delivered yesterday.

Six days later.—The New York Journal of Commerce, of Monday last, says, "By the packet ship John Jay, we have received our files of London papers to Dec. 6 and Liverpool to the 8th. The complexion of affairs is rather more pacific; though at the same time it is evident that Europe is reposing on a volcano."

CONGRESS. We have no news to communicate of the doings of this body—for the best of reasons, that nothing of interest has yet taken place in Washington. Hitherto both houses have been chiefly if not altogether engaged in the trial of Judge Peck. This Judge Peck, whether he will bear to be measured by the rule of Justice or not, will cost the nation many bushels of dollars.

The weather. The strange kind of weather which we have had for the last fortnight is in every body's mouth, and so we will speak of it for the sake of record. When the river was closed by ice on the 19th ult. little did any of us dream that Gen. Frost would be obliged to retreat from his strong hold till next Spring. But on the Saturday following came on a heavy, warm rain, which broke up the ice on the succeeding day—since which time the river has been without obstructions. Succeeding rains—for we have had rainy weather with little intermission since—have created and kept up a high Freshet in the river. On Sunday last the water was over the wharves to the depth of several feet, so that vessels were floated over their heads—many of them were not supposed "high and dry."

On Saturday January 1, two vessels arrived at this port. A new thing for the beginning of the new year.

W. I. Ports. The British Government have revoked their orders of Council, whereby their W. I. Ports were closed to our commerce. These ports, therefore, are now opened.

Judge Wilkins has been elected Senator to Congress in Pennsylvania, in place of Gen. Marks; and Mr. Buckner, Senator from Missouri in place of Judge Barton.

Mr. Bowne has been re-elected Mayor of New York.

The population of Massachusetts, according to the new Census is, 610,000; that of Rhode Island 96,000; that of Connecticut, 297,000; equal to what Maine was ten years ago. Full returns of the Census of this State, which we suppose are now in the hands of the Marshal, have not yet been published.

Census of the State of New York.—The grand total is one million, nine hundred and thirty four thousand, four hundred and ninety six; showing an increase since 1825, of 312,038, and since 1820, 561,684. The ratio of increase in ten years is nearly 41 per cent, and in five years, about 19.2-3. The population in 1790 was 34,120; in 1800, 536,050; in 1810, 959,041; in 1820, 1,322,812; in 1825, 1,616,453; in 1830, 1,934,496. According to the present ratio of representation in Congress, New York would be entitled to 48 Representatives; according to the proposed ratio of one in 50,000, she would be entitled to 38 Representatives, and have a large fraction remaining, say 34,496. In this respect she is situated precisely like Rhode Island and Connecticut, the only two States besides, whose population under the new census is yet ascertained. With a ratio of 48,000 she would be entitled to 4 Representatives,—Rhode Island to 2, and Connecticut to 6, as at present,—and in each case the fractions remaining would be small. This, therefore, must be the ratio fixed upon.

Commodore Porter.—A letter to the editors of the New York Gazette, dated Pisa, 3th November, says—"About a week ago the Boston arrived at Leghorn, with Commodore Porter on board. He made me a short visit at this place, and I was much gratified by his attention. At this time, his ship was under sailing orders, and he returned to Leghorn, and sailed about 12 o'clock for Marseilles and Port Mahon.—The Commodore remains undecided as to what to do with himself this winter, as he had not been instructed by government as

to what course he should adopt in case he found Algiers in the possession of the French. He has, however, some idea of going to Tunis, the Dey of which has offered him horses, tents, and every requisite for making a tour of his dominions, if he will make Tunis his head quarters.—He has not yet decided whether to accept this offer or not."

Breach of Promise. During the sitting of the Common Pleas for this county, the present week, the first case, we believe, of this kind in this court, was tried.—There was no impeachment of character attempted on either side, save that the defendant after a steady courtship of nearly three years, had suddenly changed his mind and married another; for which dereliction he was mulcted in the sum of \$500, being nearly one half that he was proved to be worth.—*Buffalo Republican.*

The Mackerel Fishery. We learn that 18,885 barrels of Mackerel were landed at Cohasset, between the 10th of June and 23d November of the last year, from vessels belonging to that place. At Hingham, during the year, 44,873 bbls. of mackerel were landed: the quantity of salt used in curing the latter was 3077 bbls. This fishery is yearly increasing in this State.—*Boston Gazette.*

France and the United States.—By a Royal ordinance, says the N. Y. Gazette, a commission has been formed for settling the claims of the U. States upon the French Government, which have so long been urged by the American Minister.—The same commission will also consider the counter claims against America, and then form a basis for an equitable and final adjustment of each.

The Thomaston Bank, has had between eleven and twelve thousand dollars taken from its vault in a clandestine manner, at different times in the course of the last summer. The officers of that institution have been indefatigable in their endeavors to get a clue to this most mysterious affair. Recently they ascertained the fact of large deposits of their bills in the Portsmouth and Dover Banks, by a Mr. Saeneth of Thomaston. He was arrested there last week and brought before a magistrate and bound over to take his trial at the Supreme Court next June.—*Belfast Ad.*

Appointments.—The following appointments of the President have been confirmed by the Senate. James W. Ripley, Collector of Passamaquoddy district;—Wm. Jaggett, Naval officer at Portsmouth, N. H.; Leonard M. Parker, Naval officer at Boston; Wm. G. Hammond, Surveyor and inspector, Newport, R. I.; Arthur Taylor, Surveyor and inspector, Norfolk, Va.

Census of New Orleans. The present population of the city of New Orleans, is stated in the papers of that city at 48,000—in 1820 it was 27,000. In ten years, 21,000, or about eighty per cent.—The present population of both Parish and City, is 56,749.

The population of Portsmouth, N. H. according to the Census just completed is 8082; increase in the last 10 years, 655 There is an excess of females over males of 684. The number of deaf and dumb is 9, and of blind 3.

An American newspaper, devoted to American Intelligence, is proposed to be published in London. Many Americans, and many Englishmen of liberal views will patronize it.

Freshet.—We are sorry to learn that a large part of the new Bridge over the Androscoggin River, at Rumford Point, was carried away by the rise of water and breaking up of ice on Saturday last. The loss will be one, which the enterprising proprietors are not well able to sustain.

Oxford Observer.

Dr. Greene, the able and industrious editor of the paper called the Constellation, has withdrawn from that establishment.

TO CORRESPONDENTS.

"Theodore" and "B. B." are received and shall receive due attention. We like the "Dialogue between a Universalist and a Calvinist" very well, but after what has been said about the case to which the article relates, we fear the insertion of it might produce unpleasant feelings so new to us. As to what "a Methodist preacher by the name of Lord," told the writer about our having a controversy in Belfast—it is false, length and breadth. Rev. Stephen Lovell and myself preached one Sunday in Thomaston, several years since, from the same text; but he was so dissatisfied with himself that he acknowledged the fact to us and expressed a wish to "try it over again," in the hope, we presume, that he could do better a second time. And we should judge that his own brethren were satisfied that he failed at that time; for a Methodist minister who was with us in the pulpit, returned to Belfast and giving notice that he should try his luck at explaining the text, preached—taking care that I should be absent,—on the same subject. From all we could learn, he did better than Mr. L. but even his work was demolished before another week had expired. We have never mentioned this affair before, because, as it was carried on in friendship between us at the time, we thought it might be unkind to bring it before the public; but if Methodist ministers are busying themselves in circulating false stories about the thing—as we have heard they had been in several places—we deem it our right just to state the facts.

The other request of the same writer shall be attended to as soon as may be.

We are glad to hear once more from our old friend "Frankfort." He has begun the year well; we trust he will continue his favors through it.

The Poetic contributions of "Eliza" are acceptable. We could not find room for either of them this week. Next week one will have a place.

"Alfred" is received.

MARRIED, In Portland, by Rev. Dr. Tyler, Mr. William R. Balson, merchant, of this town, to Miss Charlotte B. eldest daughter of Mr. William Gorham.

In Bangor, Mr. Preston Jones to Mrs. Caroline Dillingham.

DIED, In Bowdoinham, Mrs. Thankful Curtis, wife of Mr. Walter Curtis, aged 29 years. Also, widow Ruth Eaton, aged 76.

At New Orleans, 29th Nov. Mr. John Marsh, of Bath.

M. B. F. O. F. WEDNESDAY evening next, January 12th, at 1-2 past six o'clock, P. M.

QUESTION FOR DISCUSSION. Will high duties on foreign manufactured articles promote the commercial and agricultural interests of the United States?

N. B. Ladies and Gentlemen, not members, will be admitted.

A. G. DAVIS, Scribe.

12th day, 1st mo. A. L. 5335.

LIST OF LETTERS

Remaining in the Post Office at Gardiner, Me. Dec. 31, 1830.

James Alleton,	Merrick Hopkins,
Lois Barnard, 2,	Robert Johnson,
Joseph Brown,	William Kendall,
James Cordon, 3,	Thomas K. Lord,
James Convil,	John Landerkin,
Benjamin Cobb, 4,	Thomas H. McCausland,
James S. Craig,	Hannah Mears,
James Colbath,	John Morgan,
John Curry,	Samuel Noble, 2,
Zebulon Douglass,	John Pinkham,
Benjamin Eastman,	John R. Post, 2,
Enoch French,	John Moody Palmer,
Sally Flagg,	Zilpha Pierce,
John P. Flagg,	Isaac Richardson,
Nathaniel J. Gould,	William Robinson, Jr.,
Felix McGowen,	Parker Sheldon, 22,
John C. Haskell,	John W. Wyatt,
Harriet Hall,	SETH GAY, P. M.
January 1, 1831.	

To DANIEL NUTTING, Clerk of the Gardiner Cotton and Woolen Factory Co.

YOU are hereby required to call a meeting of said Company to meet at the office of their Treasurer on Tuesday the eleventh day of January next at two of the clock, P. M. to transact the following business, viz. 1st. To choose a Moderator. 2d. To choose officers for the year ensuing. 3d. To transact any other business which may legally come before them.

JOHN STONE, SIMON BRADSTREET, RUFUS GAY, Directors of said Company. Gardiner, Dec. 21st, 1830.

Pursuant to the above warrant the stockholders of said Company are hereby notified to meet at the time and place and for the purposes above mentioned. DANIEL NUTTING, Clerk.

CHECK LOST.

LOST a check drawn by R. H. Gardiner upon the Gardiner Bank for \$40 in favor of Mrs. Caldwell. All persons are cautioned not to receive the same. R. H. GARDINER, Jan. 5.

CONSTANTINE DICKMAN.

HAS just received, in addition to his fall stock of Goods—1 piece of Black & Red, Olive and Mixed BROADCLOTHS; dark CALICOES; black and green SARGENT; SILK; Gro de Perlin do; Rob Roy PLAID, &c.; 2 dozen LOOKING GLASSES; an assortment of Glass Lamps, some elegant patterns; Cut Glass Tumblers; cut and fluted do; fancy Bellows; Waiters, single and double borders, &c. which articles, together with a good assortment of WEST INDIA GOODS, and HARD and HOLLOW WARE, will be sold very low for cash or exchanged for produce.

WANTED, 2000 Bushels of Oats; 500 do. Corn; 200 do. White Beans; 100 do. Flax seed; 300 do. Wheat; 100 do. Rye; for which part cash will be paid. Augusta, Dec. 22, 1830.

WATCH LOST.

LOST between Day's Ferry and Eastern River Ferry, on Saturday the 25th inst. an English watch together with a Gold KEY. The person who found said Watch by leaving it at his office or with Capt. C. Libby, Drorden, shall be suitably rewarded. THOMAS DOW, Gardiner, Dec. 28, 1830.

KENNEBEC, ss.—To the Heirs at Law and all others interested in the estate of BETSEY MARSON, late of Pittston, in said county, deceased.

GREETING.

WHEREAS GEORGE W. MANAIR, administrator of the estate of said deceased has presented an account of his administration upon the estate of said deceased to the Judge of Probate, in and for said county, for allowance: All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the second Tuesday of January next, and show cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta this thirteenth day of December, A. D. 1830.

H. W. FULLER, Judge.

GREETING.

WHEREAS WILLIAM PARTRIDGE, administrator of the estate of said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased. The widow of said deceased has also made application to said Judge for an allowance out of the personal estate. You are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the last Tuesday of January next, to show cause, if any you have, against an allowance of the same as made.

Given under my hand at Augusta this twenty-eighth day of December, A. D. 1830.

H. W. FULLER, Judge.

NOTICE.

ALL persons indebted to the subscriber are hereby notified to pay or settle their accounts, either by cash or note, without delay—Demands of more than one year's standing will be sued unless this request is complied with. It is hoped this will be sufficient.

LABAN L. MACOMBER, Gardiner, Dec. 23, 1830.

DAVID H. MIRICK, M. D.

Surgeon and Physician. WOULD respectfully give notice, that he has opened an office in the brick block nearly opposite the Hotel, where he will attend to all calls in the different departments of his profession. Gardiner, Oct. 20th, 1830.

BOARDING-HOUSE.—BOSTON.

THE Subscriber informs his friends and the public generally that he has opened a Boarding-House No. 5, Hanover Street, Boston, near Concert Hall, where he shall be happy to accommodate either steady or transient boarders. He also gives notice that he will attend to any commission business that may be entrusted to him. SYLVANUS THOMAS, Boston, Nov. 2d, 1830.

CASH paid for Corn, Grain, and many kinds of country produce, by F. WEEKS & CO.

APPRENTICE WANTED.

WANTED immediately, an active, intelligent and industrious young man as an Apprentice to the Printing Business. Inquire at this Office.

INSURANCE AGAINST FIRE.

THE Subscriber Agent of Manufacturers Insurance Company, in Boston, will insure Houses, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE, Gardiner, Nov. 1, 1830.

POETRY.

THE PRINTER.

Who is it—"gentle reader," who,
That labors hard in pleasing you,
By telling all that's strange and new?
The Printer.

Who is it brings you from afar,
Intelligence of bloody war,
Or fears of some immortal tar?
The Printer.

Who tells you of the affairs of State,
When Legislatures legislate,
And are engaged in warm debate?
The Printer.

Who is it that with stick and rule,
Chastises the knave and fool;
And keeps in awe the party tool?
The Printer.

By whom is it that learning's got,
And genius to perfection brought—
Oh! reader, say—say is it not?
The Printer.

Say, ye who always wish to know
How the concerns of nations go—
Who do you for that knowledge owe?
The Printer.

Ye politicians, too can tell
Who makes you understand so well
Th' affairs on which you love to dwell—
The Printer.

Then in no case should you delay,
(Though many do from day to day),
With punctuality to pay—
The Printer.

There is much truth and beauty in the above lines—and in the concluding verse particularly, there is a degree of nobility, which is found in no modern poet. The man whose accounts with the printer remain unsettled should pause on the last verse, and should he not discover the propriety and force of the injunction he must be destitute of good taste.

MISCELLANY.

ON AVOIDING EVIL.
"GIVE PLACE TO THE DEVIL."

In other words, get out of his way—keep out of mischief. It is of the first importance that my readers should have a right understanding of this passage of sacred writ, otherwise they will be apt to wrest it to a most unlucky purpose. By giving place to the devil, it is not meant that they should yield him the preference as they would a person venerable for wisdom, piety or virtue; nor that they should give place to him from a principle of politeness or etiquette, as they do to a stranger, a lady or a person of rank or fortune. In short, it is not meant that they should yield to him out of any deference; but simply, that in giving him place that they should get out of his way, as they would out of the way of any person or thing which is known to be annoying or hurtful.

Get out of the devil's way and he will not hurt you. Stop not to parley with him, to hold communion of any kind, to form any acquaintance, or have any dealings with him. He may appear a pleasant fellow at first, make fair professions of service, and endeavor by all means to get into your good graces, but if all accounts be true, he will be sure to show the cloven foot in the end. The only safe course is to get out of his way in the very beginning.

Some persons perhaps will say, better stay and fight it out; it is cowardly to run, and disgraceful to leave the devil to boast of keeping the field. But this proceeds from a false notion of honor. As there would be no glory in putting yourself on a par with a bad character, so there can be no disgrace in getting out of his way, even by resorting to flight.

By giving place to the devil, I suppose is not intended merely keeping clear of the father of mischief—the old Scratch himself, in his own particular person, including horns, tail, claws, pitchforks and blue blazes. For in such shape, and with such apparatus, he is not, as far as I know, such a blockhead as very often to appear. He is not so stupid as to defeat his own purposes by appearing in such a shape as shall horrify or disgust those whom he intends to allure within his clutches. Keep out of his way, let him appear in what guise he will. Though he may change characters as often as Proteus, or any other politician, never trust him in any.

Give place to the devil, even if you subject yourself to some inconvenience. Thus, if you have a bad neighbor, and he will not remove, go yourself—pull up stakes and quit, for the sake of quiet. You will be the gainer in the end. Go, even if you have to make some sacrifice in point of property. It is better to be poor, than to be always subjected to vexations of a bad neighbor. Get out of the way of such a person, if you have to remove to the West, or even "beyond the West." At any sacrifice give place to the devil in the shape of a bad neighbor.

As Uncle Toby said to the fly, so say you to the devil—"There is room enough in this wide world for thee and me." But inasmuch as you cannot easily put him out of the window you must be content to go out of the door yourself. Give place to him and attend to your own concerns. Treat him uniformly with scorn and avoidance, and he will cease to molest you.

Give place to the devil, by avoiding the man that would strike you, blackguard you, or spit upon you. He is offensive to all three. If you throw back his vile language you put yourself on the same level with him. If you strike back again, and get flogged, you are no gainer by resistance; if you come off victorious, it is merely the victory of fisticuffs, and brings you no honor. If you spit back upon him who spits upon you, you dirty his garment without cleansing your own. The better way then, on every account, is to give place to the devil in the shape of these injurious beings, out of their way. You will thus preserve a sound skin, ears unshocked with foul language, and garments unsoiled by the neighborhood or contact of filthy persons.

Give place to the devil; get out of the

way of mischief and all manner of devilry as soon as may be. The same general meaning as expressed in other words: "If sinners entice thee, consent thou not." If gaming allure thee, have nothing to do with it. Keep out of the way of those who would persuade thee to mend thy fortune, or to mar it, by staking thy substance on the throw of a die, or the turning of a card. Trust to no denomination of cards, in the way of gaming. Hearts are deceitful, clubs are dangerous, spades are ominous, and diamonds are—not to be trusted. Kings are unfeeling, queens are capricious, and jacks are knaves. The twos play the duce with you; and if you trust the three, you are likely to be betrayed. Get out of the way of the devil, whatever instrument of gaming he may tempt thee with; whether it be cards or dice, bowls or billiards.—However pleasant these things may appear, they are more dangerous than the horns, the pitchfork, and the blue blazes, which superstition have created.

Give place to the devil, let him appear in what shape he will; for if half the bad stories which are told about him be true, he is a very vile fellow, and by no means fit company for any decent person. Give place to the devil by avoiding quarrels and quarrelsome persons. Persons who are known to be uniformly peacable, are seldom molested. Few, even among the pugnacious, are so devoid of all honorable feelings as to wage war with the unresisting, or offer violence to the meek and the humble. Should you be assailed by abusive language, withdraw from the presence of the speaker. You can derive neither pleasure, profit nor honor from hearing yourself abused. Of all devils in the world give place to a foul mouthed one.—A devil who has not politeness enough to use gentlemanly language, is fit company for no man.

Give place to the devil by fleeing from vice of every description; and by avoiding every temptation to evil. So shall you live a quiet and peaceable life, and go down to the grave without spot and without blemish.—N. Y. Constellation.

In our last we copied from the Boston Transcript an account of the kidnapping of a child by a Teacher of one of the orthodox Sunday Schools in that city.—Justice requires that we copy two succeeding communications, one on each side, which have since appeared in the same paper.

MR. EDITOR.—It was with much surprise that I saw in your paper of the 14th inst. a communication, stating that a Catholic child had been arrested while on her way to the Catholic Sunday School. I hope you will have the kindness, Mr. Editor, to permit me, through the medium of your miscellany, to inform "A Subscriber, and Friend to Religious Toleration," that being wholly disengaged on the Sabbath alluded to, I went out into the street, and finding several children at play, I asked them if they would go to the Sabbath school. Four of them accompanied me. I let them out in season to go to any church in this city. I wish also to state that the superintendent and the rest of the teachers knew nothing about the matter until they saw it in the Transcript. Your correspondent had, I think, given a false coloring to the subject, and I hope when this meets his eye, he will have the candor to acknowledge that he has wronged.

A TEACHER OF THE C. S. SCHOOLS.

[From the Transcript.]

"Qui se excusé s'accuse."

An apology without an excuse.

MR. EDITOR.—A correspondent, who signs himself "A Teacher of the C. S. School," in your paper of the 20th inst. "Hopes that when his communication meets my eye, I will have the candor to acknowledge that I have wronged him." I am pleased that an explanation has been attempted. But I am sorry that a spirit of liberality and christian kindness did not suggest to "A Teacher" the propriety of hurrying on the child to her own Sunday School, instead of taking her into his without her parent's knowledge. What would the Old South Society think of the teacher of a Catholic Sunday School, who should feel himself actuated by the best motive in inviting to his school all, of any part of the Protestant children, whom he may find loitering or playing in the street, without first consulting their parents? Are the children of Boston to be thus taken up as little vagrants, by Sunday School teachers, who are strangers to both them and their natural guardians? I hope not.

A SUBSCRIBER,
and Friend to Religious Toleration.

N. B. I do not court a controversy.—I sought an explanation. Your correspondent has appealed to my candor, hoping that his good intentions will be found a sufficient justification of his acknowledged act. Go and sin no more.

The Increase of Crime, in the United States, is a fruitful theme for some of our public writers; but it appears to us that some of them make wrong calculations, founded on the data of newspaper reports. We do not pretend to deny that there has been an increase of the criminal calendar during the last thirty years; but we account for the report of such increase, by the multiplication of newspapers, as well as the rapid and unprecedented increase of population. Formerly a very few newspapers supplied the demands of the people; but as population and new localities increase, additional papers are thrown into circulation; these vehicles of intelligence have multiplied quite as rapidly as crime has increased; every instance of house-breaking, murder, piracy, &c. is carefully recorded, and as carefully repeated by every publication in the country, so

that one can scarcely open a gazette without being horrified by some deed of dreadful import. Formerly, crimes were committed, the culprit was secured and punished, while the knowledge of the circumstance was confined to the neighborhood, to the court and jury, with its comparative few hangers on. Now, if a man is stabbed on the quay at New Orleans, or a villain burns down a barn in Maine to gratify malice, the circumstance is blazoned forth in a thousand periodicals—sometimes two versions of the story get abroad, and are repeated over and over again in order that the public may get at the right of the matter. After we have forgotten the circumstance, there comes a report of the trial; the sentence of the Judge follows, and at length we have the hanging scene, followed by the confessions of the culprit. Thus one crime furnishes many paragraphs for those papers whose conductors do not think a publication can be well received without at least one or two good murders, a couple of suicides, and half a dozen horrible accidents. For ourselves, though our reading necessarily furnishes an opportunity of perusing such that is horrible, we do not, therefore, conclude that crime has increased beyond the increase of population and the enormous influx of discarded rogues from the old world.

Phil. Bulletin.

DUTCH TIRAL.—Hons Von Knippenburgh kinst Stoffle Freckhouse. Parties called. Hons Van Knippenburgh.—Here I pe. Stoffle Freckhouse.—Here, here. Justice.—Well, Hons, the kort is now open—for why you call me here?

Hons.—Well, Sir, if your Honor please, te raskhel has kilt mine dog, and a capital dog he was too.

Justice.—Well Hons, what you want for the dog?

Hons.—De tog, to pe sure, wasent worth a cent, maur, howsonever, as he kilt him as he did, I mean to git all what I can; I will have de full value of mine tog.

Justice.—Well, Stoffle, you hear what Hons says, how you kilt his tog; what you got to say to dat?

Stoffle.—To be sure I did kilt de little tog, but he cant prove it, and since he has sute me as he tid, I wont pay never a copper, not by my zoe!

Justice.—My junchment is dis, dat Hons shall pay de cost of de writ, and Stoffle shall pay de cost of disjunchment, so poys, you may go home.

An Argument from Experience. Governor Cass, of Michigan, in an address delivered before the Detroit Temperance Society on Thanksgiving evening, remarked as follows:—"If I may be allowed to speak of myself, standing in this sacred place, I would say, that I stand here a living monument of the utter uselessness of ardent spirits, having never tasted them; and yet I have endured my full proportion of fatigue and exposure, in peace and in war."

The New York Evening Post announces that an accomplished Persian, who has resided many years at Paris and London, and subsequently at Constantinople in the capacity of Ambassador from the Persian Court, is about to visit this country as a traveller, under the instructions of his sovereign.

MORE NEW GOODS.

A. T. PERKINS HAS just received per sch'r Oklands, a good assortment of WEST INDIA GOODS and GROCERIES, such as Old Holland Rum, St. Croix Rum, Sicily Madeira Wine, W. I. Rum, Sup. quality Holl. Gin, Cherry Rum, Malaga Wine, N. E. Rum, Libon Wine, Cordials, Superior Port Wine, American Brandy, American Gin.

Also choice selection of fresh Fruit. A few kegs new Raisins, Currants, A few boxes best Mochaes, A few half doz. do. do. do. Slagbarks, A few half jars Grapes, St. S. Almonds, 1 box fresh Capers, English Walnuts, 1 do. do. Olives, Filberts, Fresh sweet Oil, in flasks, Castania Nuts, 10 chests Souchong Tea, 1 box Cavendish, first quality, 2 doz. Table Salt, in bask's, 50 bottles Pepper-sauce, Old Hyson Tea, 50 bottles Pepper-sauce, Young Hyson Tea, Mould Candles, Hyson Skin Tea, 8 boxes dip'd Candles, 1 chest sup. qual. Tea, Coffee, 5 boxes Gunb. Mochaes, 100 galls. Sperm Oil, 1 libal. Sugar-house do., 100 lbs. Saleratis, H. White Sugar, Ground Pepper, H. Brown do., Nutmegs, St. Croix do., Allspice, Common leaf Sugar, Cloves, 200 lbs. sup. qual. Sugar, 50 Mats Cinnamon, 200 lbs. sup. qual. Sugar, Java Coffee, 200 papers good chewing, Poland Starch, 200 lbs. sup. qual. Sugar, Walnut Catnip.

ALSO, a good assortment of DRUGS, MEDICINES, PAINTS, OILS, and DYE-STUFFS, CROCKERY, GLASS and CHINA WARE, HARD WARE, HOLLOW WARE, &c. &c. ENGLISH and DOMESTIC GOODS, which will be sold at reduced prices.

LIKEWISE, just received a large quantity of Cotton Yarn, which will be sold low for cash or country produce.

200 lbs. No. 7, Warp, 200 do. do. 8, do. 200 do. do. 9, do. 200 do. do. 10, do. 200 do. do. 11, do. 150 do. do. 12, do. 50 do. do. 14, do. 25 do. do. 15, do. 25 do. do. 16, do. 25 do. do. 17, do.

ALSO, a quantity of Blue Warp, from No. 8 to 12, 25 lbs. each. Gardner, Nov. 18, 1830. 47

CHRISTMAS AND NEW-YEAR'S PRESENTS. FOR sale by J. M. PALMER, (the Token, Atlantic Souvenir, Comic Annual and Pearl, all elegantly bound. Gardner, Dec. 1, 1830. 49

FOUND. SEVERAL days since, between this place and Augusta, a silver mounted whale bone WHIP. Apply at this office.

NEW SUPPLY OF HARD-WARE & IRON.

THOMAS B. BROOKS.

HAS lately received from New York and Boston, large additions to his stock, suited to the season.

ALSO—An invoice of plated and tinned SADDLERY and HARNESS TRIMMINGS, from Liver-POOL, making his assortment complete of Brass, Steel and Iron Goods of foreign and domestic manufacture. These Goods having been bought in large quantities, can be afforded very low at wholesale or retail.

ALSO:—Russia, Sweden, English and American IRON, flat square and round; Rods, Plates, and Hoops; Anvils, Vices, &c.; Sanderson's Cast and Blistered Steel; German and Sweden Steel; Shoe shapes, &c. &c. being as large a Stock as can be found on the river, and on as good terms for cash or credit.

INGHAM'S CORNER, } 3w
Hallowell, Dec. 15, 1830. }

AGENTS FOR THE HISTORY.

A YEAR has nearly elapsed since the publication of the Modern History of Universalism. To publish this work its author put himself to great expense, a small part of which, as yet, has been repaid. About two-thirds of the edition have been sent to Agents for sale, but how many have been sold, we know not. It is his desire, therefore, that agents who received the Books several months since, should make returns, stating the number of copies which remain unsold, and make remittance for those they have disposed of. He will thank them to use their exertions for the sale of such as are on hand.

The work is for sale at this Office and by the Editor in Augusta.—Price, in sheep \$1.20 etc.—in board \$1.20. Twenty per cent discount made to those who take a half a dozen or more for sale.

TENANT WANTED IMMEDIATELY.

JOSEPH LADD wishes to let his Saw Mill, Grist Mill and Farm, situate about two and a half miles from the village. The Saw Mill is well stocked with logs, and the prospect is good for a continued supply. The Mills are in good order. The whole will be rented for \$200 a year, payment to be made quarterly, in good barter pay. He also offers to sell or let about five acres of land in the immediate neighborhood of the Mills, having on it a good shop fitted up for a Wagon Maker and Blacksmith.

Those wishing to hire will call on JOHN POTTER, Esq. Augusta, Oct. 22, 1830. 44—W

New Reading Book for Schools.

GLAZIER, MASTERS & CO.

Have this Day Published,

THE NATIONAL CLASS BOOK;

A SELECTION of Exercises in Reading, for the use of the Higher Classes in Common Schools.

BY THOMAS J. LEE.

The immediate design of this compilation is to furnish a Reading Book adapted to the wants of Schools in this section of the country. From American Writers more copious and judicious selections have been made than in any work of the kind. Care has been taken that the language be pure and on a level with the youthful understandings.

50 Copies furnished to School Committees and Inspectors for examination.

50 The above for sale at Publishers' prices, by P. SHELDON and W. PALMER, Gardiner.

Dec. 3.

BOOKS! BOOKS!

WILLIAM PALMER

HAS just received his winter supply of BOOKS and STATIONERY, among which are Family Bibles, Pocket do.; Morse's School Geography; Cummings' do.; Woodbridge's do.; Olney's do.; Parley's do.; Walker's large and small Dictionary; National Spelling Book; Webster's do.; National Reader; Introduction to Reading; Methodist Hymn Book; Watts' do.; Christian do.; Springer's do.; Murray's Grammar; Large and small Ingersoll's do.; Fisk's do.; First's do.; Kimble's, Colman's and Welch's Arithmetic; Colman's Algebra; Political Economy; Bowditch's Navigator; Blunt's Coast-Pilot; Laws of Maine; Maine Town Officer; Maine Justice; Blake's Philosophy; Comstock's do.; Blair's Lectures; Welch's Compend; Fingal House Wife; Hall on School Keeping; Scott's History of Scotland.

BOOKS FOR YOUTH.

Losses without Books; Juvenile Sketch Book; Closet, Infant and School Lessons; Black Velvet Bracelet; Always happy; Oriental Anecdotes; Examples of Piety; Self-Conquest; Talisman; Infant Progress; Original Poems; Biography for Youth; Life of the Apostles; Pagan Family; Isabella; Prince; Mary Jones; Owen; Squier's Family; Henry Morland; A visit to the Ocean; S. School Hyems; History of Thomas; Cortez; Well spent Hour; Boarding School; the Children's Botany; Pearl for 1830. Also, a large variety of smaller Books, &c.

He will obtain such Books as he has not on hand at short notice without any extra charges.

Stationary of every description.—Pensknives; Quills; Paper of all kinds; Pencils; Wafers; Ink; Paints; Paint brushes; Carmine Saucers; Pink do.; Blue do.; Mathematical Instruments, &c. &c. All of the above articles will be sold cheap for country produce, rags or cash.

W. P. continues to manufacture BLANK BOOKS of every description. Old Books rebound cheap. Gardner, Dec. 1, 1830. 49

NEW STORE.

THE subscribers have formed a connection in business under the name of F. WEEKES & CO. and offer for sale at the brick store nearly opposite the Bank an assortment of WEST INDIA, ENGLISH, DOMESTIC GOODS, &c. at low prices. PETER GRANT, JR. FRANKLIN WEEKES. Gardner, Dec. 1, 1830. 49

To the Hon. JEREMIAH BAILEY, Judge of Probate in and for the County of Lincoln.

STEVENS, of Litchfield, in said county, a non compos person, respectfully represents, that said Amos is interested in one eleventh part of about forty acres of land situated in said Litchfield, with the buildings thereon, and that the personal estate has long since been expended for the support of said non compos, leaving debts now due to the amount of fifty dollars or more. Your petitioner therefore prays that he may be empowered and licensed to sell so much of the real estate of said Amos, as may be sufficient to raise said sum, and a further sum for his future support, with charges of sale.

JONATHAN EDGECOMB.

LITCHFIELD, ss.—At a Probate Court held at Richmond, within and for the County of Lincoln, on the eleventh day of September, A. D. 1830—

On the foregoing Petition, Ordered, That the said Petitioner give notice to all persons interested in said estate, to appear at a Court of Probate to be holden at Topsham on the third Tuesday of February next, by causing a copy of said Petition, with this Order to be published three weeks successively previous to said Court in the Christian Intelligencer, printed in Gardner.

J. BAILEY, Judge of Probate.

Copy Attest, JOHN H. SHEPARD, Reg'r.

To the Honorable Senate and the Honorable House of Representatives of the State of Maine, in Legislature assembled.

THE Petition of the undersigned citizens of Maine respectfully represents,—that a boom on Kennebec river, at a suitable and convenient place, or places, between the towns of Augusta and Norridgewock, for the purpose of stopping and securing masts logs and other lumber which are drifted down said river would be of great public as well as private advantage and could be laid and maintained so as to constitute both a bar and an obstruction to the navigable waters of said river. And that the same may be properly and immediately constructed. Your Petitioners pray that they with their associates, successors and assigns may be constituted and made by your Honorable Body, a body politic, and corporate, by the name of the Proprietors of Kennebec Boom, with power and authority to construct, lay and maintain said Boom at the place or places aforesaid, and with power and authority to hold and possess, for that purpose, real estate or other property, to the amount of Fifteen Thousand Dollars, and with such other privileges, subject to such restrictions as are extended to like corporations.

And as in duty bound will ever pray.

Signed by SETH PAINE, Jr. and others,

PROPOSALS

For publishing the second volume (new series) of the EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

THE Publisher of the Evangelical Magazine and Gospel Advocate, grateful for the liberal and constantly increasing patronage that has hitherto been extended to him, confiding in the sincerity of his friends as a liberal public still to sustain his labors, and desiring of continuing and still more widely extending the influence and utility of this publication, respectfully informs his patrons and the public, that the work will be continued another year, commencing on the first day of January, A. D. 1831, with much improvement in its typographical execution and neatness, and with the additional services of another Editor as his associate—the first order of talents our country affords.

The work—as heretofore—will be devoted principally to the inculcation and defence of Liberal Christianity, or the doctrine of the impartial benevolence of universal grace of God, and the ultimate holiness and happiness of all his intellectual offspring: To Sermons and Essays, doctrinal, moral and practical: To religious intelligence—the proceedings of the various Associations and Conventions in the Universalist Society, dedications, installations, &c. To polemical questions, hymenial and obituary notices, and miscellaneous matter: And last, but not least, to the defence of civil and religious liberty, and the fearless exposure of the secret plots, arts and machinations of the enemies of freedom.

While we view the doctrines of the infinite partiality and endless cruelty of God—the unending continuance of sin and misery among his offspring—as forming no part of gospel truth; as alike degrading to the deity and prejudicial to true piety among men; we shall use every lawful means and fair argument to remove this plant of foreign extraction from the Church of Christ, and to establish and maintain the scriptural and benevolent doctrine of illimitable grace and the salvation, through Christ, of a ransomed world; we shall hold ourselves open to conviction, court investigation, insert the communications of all denominations of Christians when written in a proper style and spirit, endeavor to foster and encourage that piety that is unostentatious, that religion which is pure and undeluded, which consists in practical benevolence among men, and that heaven-born charity which is "the bond of perfectness."

The price of this paper is low for the quantity of matter it contains, its form convenient, and its interest and utility, we are determined by unremitting exertions on our part, (the Lord willing,) shall equal or exceed that of any other similar publication in our country. It is hoped that of our present agents and subscribers will use his influence to procure as many additional and good patrons as possible. Every liberal minded man should patronize some similar publication: for now, if ever, is the time to "awake, be up and doing."

CONDITIONS.

The MAGAZINE and ADVOCATE will be published every Saturday, on fine white paper, with entire new type, in a neat quarto form, each number containing eight pages, the volume 416, with a complete Index at the close of the year.

Price, per annum, \$1.50 in advance, or \$2 if not paid in advance or within three months from the time the first No. is received. Agents who obtain eight subscribers, and become responsible for them, (or companies paying for eight copies,) will be allowed the ninth copy gratis; and in the same proportion for a greater number. No subscription received for a less time than one year—including one volume—(unless the money be paid in advance,) and no paper discontinued till all arrears are paid. The utmost punctuality on the part of subscribers will be expected and necessary to enable the publisher to meet the various expenses incident to the publication.

Agents—Universalist ministers, in good standing, Post Masters friendly to the objects of the work, and others known to be responsible men, who have acted, or may be disposed to act, as agents in procuring subscribers, and extending the usefulness of the work.

A failure to notify a discontinuance before the close of one volume will be considered as renewing subscription for the next.

Subscriptions to be forwarded by the first of January, if practicable, or as soon thereafter as convenient, to the publisher, at Utica, N. Y.

D. SKINNER, Publisher and Editor, A. R. GRIFFIN, Associate Editor, Utica, Nov. 10th, 1830.

GREAT IMPROVEMENT IN MILLS.

THE Subscriber has invented and applied to use, an important improvement in the Reacting Water Wheel, for which he has obtained Letters Patent, and which he now offers for sale in single Rights, or in districts to suit purchasers.

The subscriber confidently asserts, that more labor can be performed with a given water power by his wheel than by any water wheel now in use, while the expense is less than one fourth that of the Breast Wheel. It has been found, by actual experiment, to perform twice the labor of the Tub Wheel placed in the same situation. Being on a perpendicular shaft no gearing is necessary in its application to Grist Mills and other machinery. It is peculiarly adapted to small streams with a moderate head of water, and is but little affected by back water. The wheel and shaft are both of Cast Iron and of course very durable.

This wheel is now in successful operation in the grist mill of Hon. JAMES BRIDGE, Augusta, (Me.) where the public are invited to call and examine for themselves.

Augusta, Dec. 1, 1830. JOHN TURNER.

Thereby certify that I have lately erected a Grist Mill in Augusta, with two run of stones, the one moved by a tub wheel of the most approved construction, the other by Turner's Improved Reacting Wheel. The reacting Wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

Augusta, Dec. 5, 1830. JAMES BRIDGE.

This may certify, that I, the undersigned, have for a number of years used a tub wheel for grinding meal, and have now applied to the same use and in the same situation, Turner's Improved Reacting Wheel and have found it to perform four times the labor with the same quantity of water.

JOSEPH HAM.

Cheaper than ever—Call and see! PERKINS, NOYES & CO.

CONTINUE to carry on the MACHINE MAKING business in all its various branches, viz. Carding, Knapping, Shearing, Picking, Teazling Machines, &c. Also, Cast Iron Reacting Water Wheels made and put in operation at short notice. All orders punctually attended to without delay.

N. B. All persons indebted to the firm are requested to make immediate payment.

PERKINS, NOYES & CO. Gardner, Oct. 21, 1830. 43

FUTURE PROBATION.

JUST received and for sale by P. SHELDON, "The Doctrine of a Future Probation defended in two Dialogues between an Inquirer and a Minister." By Lyman Maynard, Pastor of the First Universalist Christian Church and Society, Oxford, Mass. Price 20 cents. Dec. 2.

Dec. 2.

PRINTING

Of all kinds executed with neatness at this Office.

CHRISTIAN INTELLIGENCER. TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of stage.